

HARLEM FRIENDSHIP HOUSE NEWS



WITHOUT INTERRACIAL JUSTICE

SOCIAL JUSTICE WILL FAIL

Vol. 7 No. 11

April, 1948

New York, N. Y. 10 Cents

V. Paschaltide

By Mary Quinlan

NO FEAST OF THE whole ecclesiastical year is celebrated by the Church with anything like the exultation at Easter, the feast of new life. Strains from the exuberant Psalm 117 are woven all through the Masses from Easter Sunday to Low Sunday, together with jubilant verses from other psalms. Alleluias ring out in twos and threes, and the Glory be to the Father, which had been gradually eliminated during the penitential season, comes in again with fresh new sweetness. The Gloria again becomes part of the daily Mass.

Spirit of Rejoicing

Throughout Paschaltide the spirit of rejoicing holds ranking place, for this is the continuation of the feast of Easter. It extends from Holy Saturday to the Saturday after Pentecost, which falls on May 16 this year. The Paschal Candle, a large, decorated wax candle, burns during Masses until Ascension Day, symbolizing the glorified Christ, the Risen Lord, in our midst. In the early Church there was continual feasting during this time. Everything centered around the neophytes, who were the catechumens of the Lenten season and are now baptized, and members of the Mystical Body. No servile work was permitted during the whole Octave of Easter, which even now in the Church's liturgical celebration is one long feast. And there was no fasting or abstinence (not even from meat on Friday) during all of Paschaltide.

Doctrine of the New Life

The Masses for this time are filled with the doctrine of the new life, the supernatural life, (Continued on page 6)

BUSINESS LEADERS REQUEST PASSAGE OF FEPC

Consider It Important To Welfare of Country

Noting that the Ives-Fulton Bill was favorably reported out by the Senate Committee on Labor and Education, a group of fifteen businessmen wired Senator Vandenberg urging that he and his colleagues use their fullest influence to expedite the bill's passage by both Houses of Congress.

The businessmen declared that the passage of a National Act Against Discrimination in employment is important to the welfare of the country.

"The great majority of employers in the United States," the wire continued, "believe in the principle of non-discrimination in employment. They know that such discrimination is uneconomic, in that it results in an unsound use of manpower and retards the development of purchasing power. They know it is undemocratic and un-American, being contrary to the principles upon which our government was founded and upon which it endures.

"In our judgment the Ives-Fulton Bill, if enacted into law, will substantially advance the cause of non-discrimination in employment. It will strengthen the hands of those who believe in its purposes and it will tend to bring into compliance those few who do not.

"We do not believe that passage of this bill will eliminate prejudice from America. But it will be an effective step along the road. Our judgment in this respect is based in part upon the successful working (Continued on page 6)

FATHER LORD REGRETS LAG

Father Lord, in the March issue of *QUEEN'S WORK* observes, "There's the appalling fact that swank non-Catholic schools accepted Negroes before Catholics did it—here in the U. S. A. In Europe, racial distinction was unthinkable. They had the old Catholic tradition of equality of men.

"But we copied the long, slave-dominated tradition; we waited, cowards and slackers, until the non-Catholics set the pattern. So Negroes went to Harvard and Wellesley before they were admitted to many a Catholic school. We played it safe, and waited until it was no longer different before we became, not different, but tardily the same."

LET US
THANK GOD
THAT HE
MAKES US
LIVE AMONG
THE PRESENT
PROBLEMS...
IT IS
NO LONGER
PERMITTED
TO ANYONE
TO BE
MEDIocre.

POPE PIUS XI

Good Neighbors

Reuben Flowers is a Negro. When his home burned down, two of his children died in the flames. Within two weeks, 35,000 inhabitants of St. Catharines, Canada, had contributed more than \$5,500, rebuilt the home and furnished it.

Said Mrs. John Robinson, one of the Samaritans, "They are our neighbors; that's enough."

Resurrection of Justice

THERE IS AN AWAKENING

IT IS AN IRONICAL paradox to speak of the progress of the Negro in the American scene because the progress is most often that made by the white American in his recognition of and correction of abuses in the law of justice. However, the Negro because he is an outcast minority in a white culture, will always be forced to account to himself for any progress his race makes by a two-fold phenomenon that must take place. The phenomenon of the white domination yielding him a rightful place in society, and that of his own expression of integrity and achievement. Jackie Robinson can play ball on a National League team

because he is a qualified player, but also because much hidden pressure and tact was brought to bear on those who would exclude a player simply because he was a Negro.

If one generalized statement of encouragement can be made about the Negro's progress in the last ten years, it will have to be admitted that it is the white man's conscience that has begun to stir and bring him into action and has produced heartening results. And so, it is this conscience-stir that we must take into consideration when trying to give a summary of the Negro's progress over this period.

After weeks of study and research through libraries, files and reports, it is still quite impossible to give any accurate statistical accounting of what has taken place in the past few years in regard to the Negro's changing status. Enough is recorded, however, to make us aware that a great deal has happened. For one thing, we have come awake, not only in isolated regions or in particular endeavors, but we are aroused as a nation, and in all phases of our society, to the immediate need to heal our sick and dying Democracy.

THE BIGGEST SINGLE movement forward for the Negro has been in the field of organized labor. Hundreds of thousands of Negroes are now joined with union groups which protect them in equal fairness for basic wages and time schedules. It is in these labor organizations that the best opportunity for interracial cooperation toward a common end has been exercised. It has given the Negro a dignity and respect for his ability without condescension or patrimony from the whites. The most vital of these movements has been the CIO and the United Mine Workers. They operate with a non-discriminatory policy. While the AF of L has been reluctant to accept Negro membership. In the matter of up-grading and leadership

some progress has been made.

In the field of education progress has been made along almost all lines. The dual segregated school system is proving too costly for many states to maintain. Some states are recognizing the absurdity of their position of teaching Democracy while enforcing a caste system. In many states equal pay for teachers and equal facilities for pupils have been achieved. North Carolina is an outstanding example of the broad terms of equality established in its educational policy. The whole problem of the state was studied by a commission of fifty whites and fifty Negroes appointed by the Governor. They recommend equal pay, equal training and equal service. Their recommendation has been carried out in regard to pay and training. Buildings and facilities are most in need of adjustment. Several states have re-written their constitutions with the (Continued on page 7)

Administration Of Governor Hastie Commended

Commenting on the fact that Dr. William H. Hastie, first Negro governor of the Virgin Islands, "is proving an excellent administrator," the *Michigan Catholic*, official weekly newspaper of the Archdiocese of Detroit, asserted editorially that the present administration of the Islands "is a healthy sign of progress."

The weekly states, "White people are in the minority and the Negro populace is highly regarded. Yet our government has barely recognized this fact. Our previous relations have not been too happy as a result."

The people of the islands now feel that at last the government is treating them as real Americans. Race discrimination is not to be imported from our shores. This is indeed a sign of progress.

We Must Succeed!

By Mary Paula Otterbein

I HAVE BEEN asked by the Editor of Friendship House News to give an account of the Baltimore Catholic Students Interracial Council, of which I am a member. Nothing would please me more than to be able to sit down quietly and write the complete history of this noble endeavor from its inception five years ago. To tell how Negro and white students of Baltimore first got together and established the present organization. And to trace it to its present status, which, sad to say, is not even near the goal that these tedious years should have accomplished. I would like to be able to tell the world proudly, "We have done this, and this, and this

..." But I cannot, for it simply is not so.

Of course, we in the student group, have carried out certain plans, such as poster contests, exhibitions, entertainments for Negro mental hospitals, interracial masses, donations of books to Negro grammar schools, and our most important work, the publishing of our own paper, "Color Scheme."

Yes, we can point to these things with a certain amount of pride. But on the whole it seems we have contributed a strikingly small amount to the progress of interracial justice in Baltimore, either among adults or students.

The reason why our group (Continued on page 7)

HARLEM FRIENDSHIP HOUSE NEWS

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A Member of the Catholic Press Association

HARLEM FRIENDSHIP HOUSE NEWS is owned, operated and published monthly September through June and bi-monthly July-August by Friendship House at 34 West 135th Street, New York 30, N. Y. Entered as second class matter December 13, 1943, at the Post Office at New York, N. Y., under the Act of March 3, 1879. Subscription Price, \$1.00 Year. Single copies, 10c.

IT ALL GOES TOGETHER

THE LAY APOSTOLATE is new. The Lay Apostolate is young. And as we have said in the preceding editorial, many are the difficulties that lie in its path. The first one which we discussed was of structure of organization, and the second somewhat connected with the first, and yet standing also apart from it, is the continuity of the Apostolate.

For the Lay Apostolate is fluid. For the very same reason that it is LAY. It must function on that lay basis or lose its identity, merging with the many and various Religious Orders of the Church, even though its foundations and manner of life, as well as its works, may be utterly new and revolutionary in this holy and immense religious family of God.

Yet no matter what its ways may be, unless it is fluid and simple, based on the general rules governing the spiritual life of the laity, it will cease to be part and parcel of it. And since it also then will cease to be a LAY APOSTOLATE it will lose itself and perish as such. This would be a tragedy, for through the mouths of the Holy Pontiffs God clearly asks for A LAY APOSTOLATE IN OUR TRAGIC DAYS, NOT JUST A NEW RELIGIOUS ORDER.

IT THEREFORE behooves the lay apostles and their spiritual directors to walk slowly and softly. To weigh carefully, and measure thoroughly any more designed to ensure the continuity and the permanence (according to lay standards) of the Apostolate. For though fundamentally fluid in its personnel, the Apostolate can and should do all in its power, without losing its lay identity, to stabilize the constant flow of workers that are part and parcel of its life.

Some aspects of this fluidity are excellent. For they answer the call of the Popes for an indoctrinated laity. Men and women join the Lay Apostolate, are thoroughly trained in the knowledge and practice of their Faith. Live with the masses. See first hand the evils and needs that oppress and corrupt the souls of men, and learn on the spot the invaluable means, ways and techniques to fight these evils and ill these needs. But being themselves lay people.

Belonging TO A LAY APOSTOLATE that demands (it could not do otherwise and remain lay) neither vows, nor binding promises, as to the length of time the workers spend at it or in it, they naturally move on—that is the majority do—to other and higher vocations, such as the priesthood or religious orders, to marriage, or back into the world of strife and earnings for personal reasons. This is the fluidity we speak of. The one that may become a danger to those in charge of the Apostolate, for the temptation to circumvent, limit this fluidity that plays havoc with schedules and programs, in a word, the whole works of the Apostolate—is great.

Yet the slightest move in that direction may end disastrously with the loss of the LAY APOSTOLATE'S IDENTITY. AND THIS WOULD BE CONTRARY TO THE WILL OF GOD FOR IT. AND HENCE A TRAGEDY. AND A SIN!

True, each of those who left the Apostolate, wherever they go, leaven the world with their newly acquired knowledge and love of God and His ways. Thus fulfilling the request of the Popes. But the Apostolate itself suffers from this fluidity in many ways, and means to lessen it ARE IN ORDER, now that the Apostolate has had over a decade of existence in the USA at least. (We speak in these articles primarily of the LAY APOSTOLATE FRIENDSHIP HOUSE STYLE).

Foremost amongst these means stands TRAINING. The wider the horizons of the Lay Apostle, the deeper the knowledge of all the Christian Social Apostolate and

(Continued on page 7)

Placement Project Lands Jobs

The Pilot Placement Project, a major program by the National Urban League for aiding qualified Negroes to follow industrial careers commensurate with their skills, has found jobs recently for two bank tellers, an industrial chemist and an accountant.

Coming at a time when it is "most needed," according to Leroy W. Jeffries, it features a nationwide employment exchange whereby the Urban League analyzes and reports the experience of both employer and employee as a guide for additional programming.

The survey will include a study of the worker's job performance and of the job situation to determine the attitude of employer and coworker.

SAINT JOSEPH



Mother M. Agatha Honored for Interracial, Civic Work

Mother M. Agatha, Catholic nun of the Ursuline Academy, Wilmington, Del., was officially commended last week by the National Conference of Christians and Jews for her work in strengthening civic cooperation among Catholics, Protestants, and Jews.

The nun is sponsor of the Catholic Forum of the Air, oldest Catholic lay broadcasting group in the country. She is also sponsor of the Wilmington Cultural Sessions and the Book Forum. The forums are said to be the first public meetings in Wilmington at which Negro speakers were invited to lead the discussions. These forums are open to all persons irrespective of race or color, and both interracial and civic problems are discussed by interracial audiences.

Readers Write

For Extra Needs

Dear Friends,

I know that this hard winter must bring extra needs. Please accept my small contribution. M. M. U. Conn.

Unkind and Unchristian Dear Friends,

I have been receiving Friendship House News for two years since I'm down here. I'm grateful to you and to Rev. Fr. M—— for subscribing to it for me.

It's been a consolation to receive Friendship House News every month to strengthen me in my work which has some similarities with yours. You see I'm here in — in charge of a special mission: Italian immigrants.

I wish this were more widely known: the Australians have a narrow, prejudiced and unjust attitude against Italians. I've never met anything so bad. In fact this entire attitude on the racial problem is ugly and unchristian. They are against all races except Anglo-Saxons and northern Europeans. Their white Australian policy is often a front for all their prejudices. Of all this, no one dare breathe a word about it. In fact, even the Church has been sadly silent. It is, in my opinion, one of the most painful features of Australian life.

How I would wish there were the spirit of Friendship House and some of the outspoken, courageous workers of Friendship House down here!

My main work is the spiritual welfare of the Italian immigrant and of the Italian-Australian. As to the racial problem I have tried to do something, but I have not been successful in any way. The prejudice is tremendous. I have tried to reach the minds of Catholics through the press but have failed.

If you ever have occasion to speak about it, I hope you will not gloss over the truth and pain of this unchristian situation. You can tell the world, Australians are definitely unkind and unchristian towards all races, except Anglo-Saxons. Whatever explanations you will hear on the part of Australians are to be treated as poor excuses. Reality starkly condemns them.

I am sorry about the above, but I rarely get a chance to express the foregoing views here in this country.

With best wishes for your success,

Yours in Christe Jesu,
A Priest.

Scholarship Fund

Dear Madam:

Thank you for the extra subscription. . . . We are in the midst of Interracial Week and NECCS March of Quarters for a scholarship fund for a Negro student.

Tell Mother Cabrini and Bl. Martin to open the students' hearts and pocketbooks.

Sister M. L.

Illinois.

DEAR BISHOP and Despairing Cries

Dear Friends,

I read and enjoyed Dear

Bishop. It will serve as basis of my daily meditation for a while. Composed in close contact with Christ (the letters) should be read there as well. Quietly kneeling in prayer, I'll let the despairing cries of helpless humanity ring in my ears until Christ's grace shows me the way to help his unfortunate brethren.

I'm interesting other priests in reading this book. May remarks life, "Oh, what the hell! Who needs the Padres anyhow? The Church is dead!"—may such remarks wake us from our self-complacency.

Please send me one copy of that book, Dear Bishop.

Blessing you,
Rev. R. F., SSS.
Washington, D. C.

Legio Jejunii Dear Mable,

... The Legio Jejunii started in St. Louis under my direction. I am getting out a printed folder about the Legio.

Also I have appointed the first two charter members officials of the organization. So the membership blanks can be sent to the National President, Miss Violet Stanton, 3839 S. Spring Ave., St. Louis, Mo.

I have been recently reassigned. I am now Director of Lay Retreats of our Houston House.

Believe that you are being remembered in my daily mass.

Sincerely yours in Christ,
Fr. C. Overman, OP.
Houston, Texas.

Would Love to Send You a "Grand" Dear Miss Knight,

I would like to be able to send you much more than the enclosed dollar. However, I was obliged to give up work nearly three years ago, owing to failing health. Since then my social security income has been less than \$10 weekly.

When I pay my running expenses out of that I have not much left for charities, much as I would like to keep on helping your wonderful work.

If I live until May I shall be 86 years old, so if you notify me when my Friendship House News subscription expires the next time, and you receive no answer, you may assume that I too have expired.

I have great admiration and respect for the Baroness and all of you self-sacrificing helpers in the splendid work you are doing.

I would like to send you a "Grand" as the gangsters say, but I must let someone younger than I am take up the torch and carry it where I leave off.

I can only pray that God will continue to bless your noble work, and all you good workers.

God bless you all,
C. P. D.

Learn New Things Dear Madam:

A few "buck" to help get a few things you need.

We get your paper regularly and learn many "things I never knew till now" from it.

G. E.

Pennsylvania.

Priest Pleads For "Real Brotherhood, Not High-Sounding Generalities"

Father Frederick J. McTernan, assistant pastor at St. Andrew's Catholic Church, Bayonne, N. J., looks with jaundiced eye at all talk of Brotherhood for only one week in the year, when the talk is not translated into action during the other fifty-one weeks.

Speaking to students of the Bayonne Senior High School, the priest said, "If the people who do all the talking are really anxious to establish Brotherhood they will go all the way and agree that if we fought together, we can live together. . . ."

Father McTernan may have held the interest of his listeners because he eliminated generalities in his talk and approached his audience on its own high school level.

"I really enjoy talking to people your age because, for the most part, you are free from prejudice," said Father McTernan. "However, we must realize that unless you are careful, you may adopt the prejudices of your parents without noticing it."

Then he went on to say that

as high school students, friendships are made through school projects and recreational activities. Friendship, he said, is the best way to destroy prejudices. "Visit one another's homes," he advised.

Father McTernan also touched upon interracial marriage and admitted that that might form the basis of much adult objection of social intermingling of boys and girls of different racial backgrounds.

But he also pointed out that many Negroes are also opposed to intermarriage. "When Negroes fight for equal rights," he explained, "they are concerned with the right to work, to decent housing—not intermarriage."

"We have a natural law of 'like to like.' Right now, and probably for quite some time, intermarriage will involve too many difficulties to be attractive. Perhaps in a few generations we may be more sincere in our desire for Brotherhood. When that state is finally attained, marriage between Negroes and whites will cause no more excitement than marriage between blonde or brunette."

Appeals from a Disordered World

Dear Sirs:

I beg to bring to your kind consideration the following few lines:—

There is absolute lack of Catholic literature in this village. The supply of a few used Catholic papers and magazines at regular intervals will serve a great need.

I am a Syrian Catholic.

I fervently request that you will be kindly pleased to send me at least one or two outstanding magazines at intervals of every month if conditions do not permit to send more.

Thanking you,

C. A. Tharoo,
Aranattukara, Trichur
Cochin, S. India.

Monastery In Grasse, France

With a loud cry across the waters, the outstretched arms of a poor, little Monastery in Grasse, France, beg a crumb from the table of their American friends.

Reduced to an inexpressible state of starvation, these heroic nuns have been silently dragging their weak, emaciated bodies thorough the black years of war, without heat, with hardly any clothing and without a crumb to eat. They have not a piece of material to patch their dilapidated clothing.

They are sick—sick from cold and hunger and they are old, with their strength drained from them.

Will your refuse HIM? CAN YOU?

Kindly address all donations to:

Sister Marie Christine
c/o Monastery of the Visitation
West 26th St. & Arlington Ave.
New York, N. Y.

Dear Friends:

Will you please be kind

enough to adopt anyone of our little orphans or send us a few dollars whenever possible? We have a large orphanage and there are people ranging from three weeks old up to old women of 79.

We also have a free school for the poor—so if any old books, magazines, cards, pictures, that are to be cast aside could be sent over to our place, they would be a great help.

We are a cosmopolitan community having English, Irish and the different castes of Indians.

Won't you help us?

God bless you ever.

Yours very truly,
Sr. M. Sophie
St. Teresa's Convent
Ernakulam
Cochin State
S. Malabar

Dear Friends of Friendship House:

We are Tertiary Carmelite Sisters engaged in the education of girls and the care of the orphans and destitute poor.

To meet the demands for a high school which is urgently needed our superiors have asked us to rise to the occasion with the idea of thus spreading our holy Faith among the numerous pagans here. We are required by the educational authorities to have a better building for the purpose, if we are to cope with non-Catholic institutions of the kind. The present building is an old dwelling house with very little accommodation for the number of pupils that apply for admission.

Unless our Catholic benefactors come to our aid we cannot continue our work for the cause of God. The foundation for a small church is laid, but the poor priest is stranded for want of funds and the Catholics, who are mostly converts and poor, have to

hear mass on Sundays standing out in the compound.

I beg your cooperation in our field of work in any shape that is possible. Old books, etc., will be welcome and of use to our school. Any sum however small will be most gratefully accepted and may be sent us directly or through The Right Rev. Dr. Fenga, Bishop of Mysore, who is our Diocesan Ordinary.

In return we assure you of our daily prayers for all your intentions.

Devotedly in Jesus,
Mother Rita, Superior
St. Joseph's Convent
Mandya, Mysore State
India

From Fives-Lille, France

Four months ago Father Flipo came to the United States to try to raise funds for the rebuilding of his church of Fives St. Sacrement located in Fives-Lille, France.

The little church happened to be too close to a railroad station which was important in German war plans. So it was demolished. But what grieves Father Flipo is that his beloved church remains rubble more than three years after the war. Yes, it is a question of money. . . .

It does not seem much to ask—the price of one cocktail, one sode, one movie—but the sum total of your contributions may be just enough to enable Father Flipo to realize

"And This Man, Too..."

Because his skin was black, he cried,

Because his skin was black, he died.

Our Jesus said his soul is white—

And even half the day is night.

—Shirley Graber.

his dream. Send your contributions to: Mr. l'Abbe Pierre Flipo, c/o Fathers of the Blessed Sacrament, 184 East 76th St., N. Y. 21, N. Y.

World's Hungry Children Told, "Lift Up Your Hearts"

From all parts of today's troubled world come the pitiful wail of hungry children. They are more than an appeal to our humanitarian instincts; they challenge the world's conscience. These are the children who gaze, gaunt-eyed, from behind the garbage heaps of Europe and the East.

Several months ago, twenty-five private American relief agencies merged with this country's participation in the worldwide United Nations Appeal for Children. There is scarcely a corner of the globe that has not been touched with gifts of food, medicines and clothing.

Cardinal Spellman, in supporting this appeal for the hungry children of the world said, "It is the children, the innocent, who die. Deeply I believe there is no hope for men save in our gift of self for them. Prayerfully I beg of each and every American living in our beloved land of liberty, to help this appeal."

Contributions to the fund may be made to local committees, or directly to American Overseas Aid-United Nations Appeal for Children, 39 Broadway, New York 6, N. Y.

GOING SOUTH WITH JIM CROW

"FRIENDSHIP HOUSE white staffworkers live in Harlem to break down segregation." Again and again I had said this to visitors. Here, on this trip to Louisiana financed by a friend who believes we should know and leave the South, was a chance to break down segregation another way. Colored passengers had been in the Pullman in which I left Penn Station but I deserted the Pullman the next morning in Greensboro, North Carolina, to board a coach.

It was nearly noon and hot.

To my left was the Jim Crow car, right behind the tender, only half a car, the rest being the baggage compartment. That was the place for a Friendship House staffworker but it was so hot in there and the car in back for whites was big and more airy and the seats and aisles flooring were better. And it would be conspicuous. Though I like parades, I don't like to be in them. So I went into the white car and started to read Peter Michaels' "Designs for Christian Living."

Mediations in a Jim Crow Car

Every little while I would take time out to think about an interesting idea and admire the fresh beauty of the peach blossoms against the drab houses. Then the idea struck me that I'd be in the train all day and couldn't get to church at all. There didn't seem to be any Catholic churches in the country anyway. Why not meditate on the Stations of the Cross in the Jim Crow car? Jerusalem probably wasn't cool and pleasant the first Good Friday and Christ probably didn't enjoy being conspicuous either.

So I moved myself and my belongings into the Jim Crow car and sat in the second last seat. In the seat near the aisle there was a little breeze when the train was going but it was still very hot. There was no odor, of course, in spite of the superstitious ideas some people have, and no noise and I settled down to think about the Stations.

Why?

About the third Station the white conductor bent over me very solicitously and said, "Where are you going?" I said, "Montgomery, Alabama. Do you think we'll get there before the hotels close?" He was an Uncle-Sam-looking individual without the whiskers. He replied, "Yes, but you can't ride in this coach." "Why?" said I, a maddening question I picked up from Baby Snooks before I came to Friendship House where I have no time for her. "Because it's for colored," he said. "Isn't that illegal?" very quietly. "Yes," he admitted. Said I, "There's plenty of room here." "There is plenty of room in back, come along

now." And he departed, but I didn't.

A Design for Living

My Stations were very distracted for a while. So I picked up "Designs for Christian Living" and started to read. At the next station I could see out of the corner of my eye the conductor and a group of well-dressed white men talking outside my window and glancing up at me now and again. But I kept my nose in my book. I had just become absorbed in it when a bony hand landed on my shoulder and the conductor said gruffly, "Come on, get out of here." I got out from under the hand and said, "I don't see why I should. No one needs my seat. Does it cost more to sit in here?" His response to this was, "You're a nut!"

What Jim Crow does to southern gentlemen! So in response to his order to get out of the car I just said, "I'd rather not if you don't mind." And continued to sit there, wondering why I had made my last remark and coming to the conclusion that I had been broken of saying "I won't" to persons in authority at a very tender age. I was glad of that.

No Lunch or Supper Calls

I went back to meditating on the Stations again after deciding that if he came back again I'd say, "I'll go back because I don't want you to burst a blood vessel but there's no sense in this business." But he didn't come back and I rode through South Carolina, Georgia, and part of Alabama in a Jim Crow car which gave me back a Friendship House feeling after a night in the luxury of a Pullman.

No calls to lunch or supper in the dining car came there but I had a couple of Automat sandwiches and a chocolate bar. But Jim Crow adds nothing to the charm of the dear old southland in the spring.

Mabel C. Knight



Betty and Stan Tyburey

Have opened a CATHOLIC SHOP in New Brunswick. They are spreading the idea of the Lay Apostolate in New Jersey. You can help by ordering your cards, religious articles and books from them.

Designs for Christian Living, by Peter Michaels... \$2.50
Theology and Sanity, by Frank Sheed... 3.00
The New Testament (Illustrated) Trans. by Knox... 5.00
The Story of Therese Neumann, by Albert Schimberg... 2.50
The Art of Happy Marriage, by James A. Magner... 2.75
The Life of Christ, by Giuseppe Riccotti... 7.50

Order from
Stanley A. Tyburey
THE CATHOLIC SHOP
202 Burnet Street
New Brunswick, N. J.

Book Review

PEOPLE VS. PROPERTY

By Herman H. Long and Charles S. Johnson. 107 pp. Nashville, Tenn.: Fisk University Press; \$1.00.

By Ann Harrigan

"The practice of racial segregation is at the heart of the Negro housing problem." This, in a nutshell, is the reason *People vs Property* should be read by all who are looking for a brief compendium of facts on this question.

The authors point out that there are legal and social functions that race restrictive covenants perform. "The race restrictive covenant is significant not only as a legal instrument limiting the housing supply and defining residential racial segregation, but also because its use brings into existence a body of social practice, attitudes, and policy having detrimental effect upon the character of race relations for the total community."

Because of the vicious practice of segregation there is more disease, there is more crime, and there is an alarming increase in family disorganization among Negroes. But it must not be forgotten that segregation takes its toll of the whole community. That is to say, in the dollars and cents cost of police, fire and health services; but further, and even worse, in the waste of human resources and the disfigurement of personalities, both white and colored, that sow a harvest of social injustice that it will take many years to root up.

Organized groups have made it their business to encourage in individual white city dwellers deep-rooted fears concerning the value of their property, safety of families, the sanctity of the home—whenever it is a question of progress toward decent housing for Negroes. One of the more demoralizing factors for the Negro is that every attempt he makes for decent housing is interpreted as a shameful desire to "live with white people."

"Real estate agents, merchants, bankers, workers, housewives and church congregations have drawn around the thick and squirming Negro ghettos a cordon of formal and informal restrictions designed to make it forever impossible for any Negro family to escape this blight and depression. The policy is so conscientiously justified on the grounds of protection of property rights and values that the most gentle and God-fearing Christian can support it without moral restraint and leave to time and fate the solution of the family problems of the Negroes within this invisible wall."

This study takes in chapters on neighborhood improvement associations, real estate organizations and controls, the question of race riots and Negro housing, and the developments in law and public policy

and has many good maps and charts. The last chapter in the book devotes itself partly to a discussion of the possibility of having "covenants social rather than individual." That is to say, that while restrictive covenants are wrong, agreements are commendable which are signed by tenants to conserve the housing standards of the community.

We wish the authors had proceeded from pointing out the material disadvantages of racial segregation to the moral evils undoubtedly involved. St. Thomas says that a man needs a modicum of necessities if he is to save his soul. A roof over one's head is certainly one of the most primitive and essential needs recognized by all men. Certainly the vast majority of the Negro population in America today would not qualify for this "modicum."

From the title itself, *People vs. Property*, I was hoping that there would be greater stress on the whole question of the priority of human rights over property rights. Certainly the last three popes have been very clear in expressing the principles that ownership of property is not absolute but relative to the rights and social needs of others. What we are looking for, in addition to this splendid study, is a down-to-earth analysis of this dilemma: Which comes first—people or property?

SO WE WENT TO A SKATING RINK—

I realize now more than ever before that to reach a height you must fight with every resource in your power. I knew the poignancy of this as I walked away from the skating rink and the manager who had just turned down our proposition, and we had cancelled our skating party.

It had been a hard decision to make. After all, a university doesn't want a skating party every night! The group had talked and argued with the man for two weeks, hoping to reach a favorable agreement, but all we got was "no."

The proposition—we gave him a choice of two—an "open" skating party, open in the sense that both Negroes and whites would be admitted at a public party, or a "closed" party, where we would buy the rink for the night, in that way closing admittance to the general public, yet still admitting Negroes.

Once before this same operator had been taken to court by the N.A.A.C.P. because of his refusal to admit Negroes. Now he was afraid that, if admitted once, even on a special occasion, they would return to skate some other time. If they were refused, another lawsuit could result.

So he gave us a weak neg-

Negro Leaders Protest UMT Segregation

A bi-partisan delegation of Negro leaders urged President Truman to send a supplementary message to Congress insisting upon anti-segregation and civil rights amendments in any Universal Military Training program and any revival of Selective Service.

In a White House conference with the Chief Executive, representatives of the Committee Against Jimcrow in Military Service and Training criticized the exclusion of Negroes from the experimental UMT camp at Fort Knox, Ky., and cited the statement of Chairman Walter G. Andrews of the House Armed Services Committee that "the War Department plans segregated white and Negro battalions if Congress enacts UMT."

Headed by Grant Reynolds, national chairman, and A. Philip Randolph, national treasurer of the Committee, the delegation called to the attention of the President the recommendations of his Civil Rights Committee against segregation and discrimination in any peacetime draft and in the already existing military establishment, and then cited a report that "the Army removed an anti-discrimination proviso from the UMT bill as drafted by the Office of Selective Service Records, before the bill reached Congress."



ative answer, because he knew we could easily crowd the floor and swell his door receipts, which, he confessed, had not been so good recently.

The owner stated he knew that some day Negroes and whites would mix on skating floors as well as everywhere else. But he was afraid to give the trend a boost.

He, like so many today, was looking out for himself, and "too bad" for the other fellow.

But the idea is that he realizes the union is coming—just as so many do! The thought is there—now it must be developed. If the unprejudiced whites and Negroes work together, that weight will roll off your shoulders sooner—won't it?

Ruth Kelly,
University of Dayton

DOWN ON THE FARM

Marathon City, Wis.

St. Patrick's Day—and we were back at the farm... but there was nothing green to greet us. A week before our arrival it was 20 below in Marathon. The river was still locked in ice, but warm sun had honey-combed the remaining snow. Killdeer cried out in flight, and we could hear the meadow-larks. Redwings were whistling in the swampland. Water collected in vernal pools, raced rumbling through culverts beneath the road bed and swirled through the roadside ditches.

Tuesday in Holy Week I was cutting pussy willows for the house. It was dusk. The first stars were out and there was an almost perfect stillness. Suddenly there came the noise of rushing, foaming, bubbling water, growing in intensity until it seemed like the wind that fills the whole air with sound. The ice had broken and the river was running and leaping like a colt freed in new pasture.

There are only three of us here now—Lorraine Schneider, who is acting director, Alice Newman, our new house mother, and myself... and what a spring-cleaning schedule lies ahead! Alice came down on Spy Wednesday with some of the staff and volunteers from the Chicago house. Tom Davy drove them all down in a Ford almost as venerable as Christopher, our famous vehicle which runs on a secret formula of gas and prayer. Tom and Helen Coolan had the wood chips sailing in the wind, as they chopped scrap lumber into stove lengths in the barnyard. Joanne Mertensotto soon learned the intricacies of the wood-burning range and turned out one wonderful meal after another. Tom's versatility found ample outlet; he chopped and dug, replaced faulty light switches, fixed leaky faucets, set up a new post for our mail box, delivered some weighty opinions on human liberty... what a man, all six foot two of him!

Father Multerer met us in front of St. Mary's Church soon after we came from Chicago. "Ho, Spring is really here," he remarked, "you're back!" Then looking quizzically at us, he asked "And what does the future hold for the local Friendship House?"

Well, first of all, we all are looking forward anxiously to May, when Ann Harrigan will hold an indoctrination course for the new staff workers from the New York and Chicago houses. And then, of course, in July and August the Summer School of Interracial Living will be held here—and that promises to be a truly memorable experience. Betty Schneider, ass't director of the Chicago House, will add another title to her collection when she will be dean at the summer school. If you haven't as yet seen the bulletin advertising the classes, you have a treat in store.

During the months of March and April we all were praying especially for the intercession of St. Joseph to help us meet the financial needs of the farm, for we are

still badly in debt. But St. Joseph is the lover of poverty and patience, and it is becoming more apparent that he wants us to follow his example more perfectly. You know, even though St. Joseph is our patron, we do not have a statue of him in the house. It certainly would be very pleasing if someone were to send us one.

Didn't a great joy come sweeping through your whole being on Holy Saturday when the bells rang out the Gloria? It was as if the King of Kings were returning to earth right then in all His glory, ending all strife and injustice, bringing the fullness of His peace. Now that new life has been brought into being of the substance of water and the warmth of the sun, and the earth is green and gold with Spring, we again await the descent of our God in the Spirit of Wisdom and Love at Pentecost. Who is it that can say God does not love us?

—Laverne Lissy

Mothers' Club News

Father John O'Brien of Resurrection Parish spoke to our little group about the Holy Week ceremonies. It is surprising how many things can escape one's attention until their meaning is brought home. Father also came to supper and said Compline with us. He said it was the first time he said it with a group since leaving the seminary many, many years ago.

Mrs. Mahon, at one time one of our most active members, visited us. She was circulating a petition for the parole of one of the boys who had been in the first youth group formed at Friendship House. We have kept in touch with him through the years and none of his old friends have "let him down." Maurice Mahon and Ed Fitzgerald are most active now in seeing that something is done to give him great hopes for the future.

Several of the members have been sick in bed, but even with reduced numbers we were able to celebrate St. Patrick's day with a bit of shamrock cake and tea. Will be seeing you next month!

H. H.

Books for Children

Mothers and Fathers who are interested in giving their very young children the right ideas on peoples of other races would do well to get a copy of "Tell Me About the Indians" (obtainable from Sr. Mary Norbert, RSM, Mt. Mercy College, Cedar Rapids, Iowa), written by Mrs. E. A. Hasley and illustrated by Elaine Curtis. The manuscript writing is beautifully done by Sister Norbert who was so good as to send us our copy.

We like the content and found the plentiful illustrations most enchanting. We notice that Mrs. Hasley has written another book entitled "About Black Folks for Little Folks," and we hope it is as valuable in fostering racial understanding as is her "Tell Me About the Indians."

M. H.

PRAYER, FOR A FRIEND

Almighty God, I beg of you to bless
My treasured friend, who, in his eagerness
To help his fellow-man, whate'er befall,
Spares not himself, but rather gives his all.

Make strong his body and his noble mind,
Strengthen his will—sweet comfort let him find
In blessed sleep. While Martin o'er him stands.
Dear God—heal thou his hands.

ST. BENEDICT THE NEGRO

By JULIA PORCELLI

IF MY MOTHER had not come to this country from San Fradello in Sicily when she was 13, I would have been born there too, and would have grown up knowing all about this Franciscan lay brother for whom my Uncle Benny is named. But I was born in New York City, far from the beauties and peace of Sicily where everyone owned their homes and land, raised their food, milked their goats, grew their own grapes and casually picked figs off their trees as they walked by. Instead I had to meet this hero in the pages of a pamphlet entitled "Race and Grace" by Father Marion Habig put out by the Franciscan Herald Press in Chicago.

Benedict's parents, Christopher and Diana, were owned by V. Manasseri, who may have been one of my ancestors as it is one of our family names. They were devout Christians with great devotion to Our Lady, and they lived in celibacy rather than bring a child into slavery—a heroic way of protesting against slavery. Their master hearing of this begged them to live together and promised to free their firstborn who was Benedict, blessed before conception.

Even though many thought him holy and the town was probably 100% Catholic, Benedict suffered many insults because of his color. Maybe he would have been patient and silent, just as he was then. Maybe that is what made him a saint. He had to run to Church so often to pray for his persecutors. One time the insults were so great, the superhuman effort of being silent caused blood to burst from his nostrils. After this he was very ashamed and prayed the longer.

BENEDICT WAS A farm laborer, who gave away to the poor most of what he earned, so that his fellow workers mocked him for being such a fool. Once while they were doing this, a hermit who had once been a nobleman and was revered as a saint stopped and prophesied, "You make fun of this poor Negro, but

soon his name will be famous. He will join us at the Hermitage." Meeting him again, the hermit invited him, and Benedict sold his oxen and said goodbye to his parents. In a short while Benedict surpassed the other hermits and people flocked to the cave to beg for prayers and to witness the miracles he performed to help the needy. The community then left for a more solitary cave. When the superior died, Benedict was chosen to rule them despite his protests, and he ruled well till 1562 when the Pope ordered the hermits to join an existing order.

Accepting this as God's will, Benedict entered the Franciscan house in Palermo as a lay brother. Description of the size and goings on always reminded me of the busy St. Francis' Church on 32d Street. Here he served as a cook for 14 years till to his great surprise he was elected superior of this big monastery. He eloquently reminded them he was illiterate, was the son of a slave, and might be a good cook but he couldn't rule monks and priests. He was superior in holiness and they forced him to accept out of holy obedience. Whenever he was free of his new duties he performed works of charity or did all the manual labor he could, true Franciscan that he was.

He had told the porter never to turn anyone away empty

(Continued on page 8)

Minnesota Requests Unsegregated National Guard

Minnesota's Governor has asked for permission to integrate Negroes into his state's National Guard without segregation, basing his request on the Army's recent approval of similar integration in New Jersey, and pointing to the North Star State's 1885 civil rights statute which prohibits discrimination in public places.

Gov. Youngdahl has an interracial committee headed by Father Gilligan, professor of Moral Theology at St. Paul Seminary.



St. Benedict The Negro

St. Benedict, the Negro

Patron of the colored race,
Patron of farmers,
Lover of solitude and prayer,
Devoted to fasting and penance,
Burning with charity for your neighbor,
Tireless in healing every sickness,
Ever attentive to those who invoke your help,
Pray for us.

From "Race and Grace," by Fr. M. Habig, O.F.M., Franciscan Herald Press, Chicago, Ill.

a Martinette picnic trip every weekend. The Girl Scouts are starting swimming classes. The Brownies are planting tin can gardens. But everyone is talking about CAMP, and "What we're going to do this summer."

We have been given some property on the outskirts of Chicago which could become a day camp overnight—if we had a truck that would get the youngsters to and from the site.

There will be a summer play school at Friendship House for all the children who cannot get away from the melting asphalt and broken glass. But we pray that as many children as are eligible may have a week away at camp (not the same as the dreamed of day-camp). It will take about \$200 to give all our eligibles a week of green grass, and sky and fresh air. So we are starting our prayers very early.

The children seem more eager than ever to grow in the love of God. Be sure to remember us all in your prayers, and be assured that we remember you.

The Baroness Jots It Down

HOW GOOD GOD IS! This thought re-echoes frequently in my heart, fills my mind and overflows into my soul. For indeed He is always nigh, reminding us that He alone is our final goal, and at all times the Master of our destiny. For we who are so little, so unimportant without Him, tend to forget this. And try to blow ourselves up to ourselves.

Imagining at times that it is we who are the masters of our lives, and blissfully as well as blindly, rushing head-on into the maelstrom of plans, works, action and activities.

On February 23rd the Lord reminded me of His presence, forcefully. My calendar was filled to overflowing. I had a lecture in Guelph all arranged for. There was going to be a woman's meeting at Madonna House. I was going hither, thither and yon, and was going to do so many things that now, looking back at it all, it makes me dizzy to think that I could have planned all that.

For that night Eddie had a heart attack. I did not go anywhere. I did not do any of the things I had planned. I went instead to a hospital, and spent my days sitting quietly at Eddie's bedside. With plenty of time for prayer and meditation. Yes, God is good. And both Eddie and I thank Him for the reminder of first things first. For indeed in life we are in death too. And as Eddie said in one of his articles in RESTORATION—our Canadian counterpart of FRIENDSHIP HOUSE NEWS—"This thought can bring heaven closer to us, and give us a clearer idea of the value and beauty of life . . . and give us a serenity undreamed of . . . For after all man lives to die. And dies to live forever."

Eddie is better. He will be getting up soon after a long rest in bed. His heart attack was not too serious. Just a warning to take it easier. And now we can count our blessings. A lovely sunny house to rest in. Wonderful kind neighbors who come and visit, and lend a hand when a hand is needed. Bring freshly baked bread, cookies and buns. Everyone solicitous. Everyone over-generous in wanting to help. Praying for us. The good Pastor visiting Eddie often, offering Mass for his recovery. Bringing the Sacraments. And in our hearts there is gratitude for the passing of the shadow . . . and for the shadow itself.

I have resumed my life of work . . . but reminded by God, I leave to Him the final approval of all my plans.

This unexpected illness made our poverty a little more austere. And the work here needs cash . . . So many things to do. So many things to get. A wood shed. Carrying wood that is frozen hard without shelter, is a chore I imagine hell would give to some of its inhabitants . . . However, all Friendship Houses in USA need cash too, and they have priority. So have the DP's and Europe, and your favorite charity . . . Hence, all I beg, humbly and diffidently, are but the crumbs from the lavish table of your great Charity. If you have any of these left, send them to us, MADONNA HOUSE, COMBEREMERE, ONTARIO, CANADA. THANK YOU.

Friendship House moves

southward, in the persons of its local directors. First Ann Harrigan, of Chicago, went to St. Louis, Mo., and Mississippi. With her went Mary Houston . . . Now Mabel Knight, of N.Y. F.H. is visiting with Fr. McShane in Thibodeaux, La. Geni Galloway, also of Chicago, had been there before, as have I. Little by little we hope that the members of all Friendship Houses will have this invaluable experience. For it is no use denying (humility is truth) that it takes strong people to work in the interracial apostolate of the Church in our days.

A visit to the South is like an examination, a test of one's strength. For if after having seen the real and naked horrors of Jim Crowism, after having realized the seeming hopelessness and immensity of the task that lies ahead, if then a Catholic still is ready and willing to devote his life to the fight for Justice to our Negro brothers, then indeed he has passed the test, completed successfully this inner examination, and so far as Friendship House is concerned, most welcome to join its ranks.

Here in Madonna House, Comberemere, we are making ready for Spring. Eddie lying in bed in the living room, flooded with sunshine, helps to select the seeds of vegetable and flowers that we will soon be planting. The doctor told him he will be able to garden, and we all discuss rather violently the important question, should we have bees this Spring and should we have one pig or two? It has been decided that we will have bees, and one pig, but that the chickens will have to wait another year.

It will be fun to see what one or two bee-hives will yield. And if Milky's successor will grow as big and fat as Milky did, we can expect 200 pounds of meat, on which we can live all winter.

We are praying hard for visiting volunteers. For frankly long ago and far away the work became too much for Flewy, Eddie and me. There is a possibility that a young man from Portland, Maine, Frank Rowe, may come and spend the summer with us . . . That would be just grand.

RESTORATION, our little paper has passed the four hundred subscription mark, and is fast moving to the five hundred one . . . But our goal for it is a WHOLE THOUSAND before May 1st. Aren't we ambitious?

DON'T MISS

Ellen Tarry's review of
CRY THE BELOVED
COUNTRY

and
Mary Keating's article on
MARRIAGE in the May
issue of FRIENDSHIP
HOUSE NEWS

Order your copies NOW

Chicago Kids' Corner

By Geni Galloway

Parents' Day is the big event for the month of April. It is the children's program, so we are hoping to meet lots of the parents we haven't yet met in the course of our family visiting.

Bill Humphries and the big Boy Scouts have offered to provide ushers and to get the program officially under way with a flag ceremony.

Then the Martinettes' Rhythm Band (boys and girls from six to 12 who come to FH three times a week) will play their overture: "Row, Row, Row Your Boat," in three rhythm styles, march, waltz and syncopation. The orchestration will include four paper wrapped combs, 12 sticks and tin plates, six tonettes, five triangles, a pair of brass cymbals and two thumping big boxes.

Each musician has passed his "music fundamentals" and has been awarded his paper cap and cape (which he made himself). For the leader, some far-sighted soul a long time ago donated a gravity-defying silk topper.

The boys of the Rosary Club have worked out their own dramatization of "The Agony in the Garden" and "The Resurrection." Under the

leadership of Helen Coolen they have developed their own dramatic sequences, have appointed one of their members to be narrator, and have robed themselves with everything that might bind itself to the atmosphere of a costume.

Jean Lang has taught the Girl Scouts a Hungarian folk dance which calls for, and gets, lots of vigor and bright crepe paper costuming; and it ends with a shout! The dance has led the girls to an inquiry on the country of Hungary itself, on the state of that little nation today.

The program for Parents' Day will include the Brownie Girl Scouts' investiture (ages 7 to 9), and a snappy drill by the Cubs (junior Boy Scouts, ages 9 to 11) under the command of David James. Shirley Briggs, Girl Scout and Martinette, will bring the program to a close with her very sweet voice singing the Negro Anthem, "Lift Every Voice and Sing."

Three Martinette mothers, Mrs. Warsham, Mrs. Lindsey and Mrs. Bodom, will be in charge of refreshments.

April will include other features: Bob Hammond, Mildred Washington and Bill Murphy are going to conduct

THE SCORE BOARD

THE U. S. SUPREME COURT held recently that a member of a minority group is denied equal protection of the laws where other members of his group are regularly given no chance to sit on juries. Justice Black in writing the Court's opinion stated that "verdicts returned against them (members of groups excluded from juries) by juries so selected cannot stand."

DECLARING THAT "riding the roads at night looking for trouble has a lot to do with stirring up racial strife," Judge Henry A. Grade of Greenville, N. C., sentenced three white men convicted of assaulting Will Buck, an aged Negro, with a deadly weapon with intent to kill. According to testimony, the three defendants accosted Buck on a road and, unprovoked, struck and beat him, leaving him prostrate beside the road.

THE FIRST NEGRO supervisor of nurses in Detroit was appointed at Receiving Hospital when Mrs. Vera Bell began her duties recently.

THE TENNESSEE State Textbook Authority adopted two histories written by a Negro to be used in the schools. The texts are, *The Negro Too in American History* and *An Elementary History of America, Including the Contribution of the Negro Race*.

THE MASSACHUSETTS SENATE bill prohibiting dis-

crimination against a person in housing projects because of race, creed, color or religion is before Governor Bradford for his approval.

IN MARYLAND The State Commission to Study Negro Problems recommended to Governor Lane that the Commonwealth's Jim Crow laws be repealed.

THE UNIVERSITY OF ARKANSAS recently opened its graduate schools to qualified Negro students and enrolled one in its School of Law.

BOSTON SCHOOL COMMITTEE unanimously approved a motion barring DAR's from conducting contests or programs in Boston public schools.

The Committee contends that the DAR "violated nearly every aspect of Pres Truman's anti-racial program."

SACHS, N. Y. DEPARTMENT store recently carried a full page ad picturing a Catholic, an immigrant's son, a Negro, a Jew, a Protestant and a Mayflower descendant. "BUT WHO CARES?" the ad asked, then followed with a condemnation of prejudice and a plea for unity and brotherhood.

GOVERNOR DEWEY (N. Y.) has approved a bill outlawing racial and religious discrimination in admission to colleges in New York state.

PASCHAL

(Continued from page 1)

which Christ secured for us by His sacrifice. United with us as our Head, He has offered Himself in His passion and death; the offering has been blessed and glorified by the Father in the Resurrection; and it is accepted and taken to Himself in the Ascension. Death no more hath dominion over the Risen Lord, for He has overcome death. But, says St. Gregory, Easter is "His feast and ours." Death no more has dominion over us, who are living with the new life. Physical death is as nothing compared to the death Christ has overcome, and we with Him. True, we may give ourselves to that death by a return to sin, which is essentially hatred and malice and the negation of love and life. But a return to Christ will give us the new life again through the sacraments, its channel, and we can remain free of that death forever if we will.

A Living Union With Christ
But if we are living with the

Church, if we have prepared for the feast of new life by increasing it in our souls—if, in other words, we have a living union with Christ through the celebration of the liturgical year, continuing the events of His life into our own as the Mystical Body—then indeed death has no dominion, but rather we are progressing into fuller and fuller life, the ultimate fullness of which will be our coming to glory in heaven, the fullest possible life, the supernatural life fully lived.

Just as at Christmas we celebrated the past—the historical events of our Lord's life on earth; together with the present—the continuation in our own life of the mysteries of Christ's life; and even the future—the second coming of Christ to this earth: so at Easter. And the future we celebrate here is our own entrance into heaven, the Mystical Body coming to share Christ's glory. The Introit for the Mass of Easter

Wednesday points this up: "Come ye blessed of My Father, receive the Kingdom that was prepared for you from the foundation of the world."

Mystically we enter His kingdom now, for the supernatural life is ours and it is essentially the power to live the life of heaven. "The Lord hath brought you into a land flowing with milk and honey, alleluia; that the law of the Lord may be ever in your mouth" (Introit for Easter Monday). "In the day of your solemnity, saith the Lord, I will bring you into a land that floweth with milk and honey, alleluia" (Offertory for Easter Thursday).

In its notes for Paschaltide the Missal tells us: "Let us joyfully keep this day [Easter, and in fact, all of Paschaltide] on which our Lord has restored life to us in His own rising from the dead, and affirm with the Church that 'Christ is risen indeed,' and like Him, make our Easter a passing to an entirely new way of life." St. Paul's admonition: "If you be risen with Christ seek the things that are above, where Christ is sitting at the right hand of God, alleluia; taste the things that are above, alleluia" (Communion for Easter Wednesday and elsewhere) occurs over and over again in the liturgy of this season as a constant reminder of where our true life is.

"Behold I Am With You"

"I arose and am still with thee, alleluia," begins the Introit for Easter Sunday, the very beginning of the Paschaltide liturgy. He is indeed in our midst, as He was with the Apostles and disciples after His Resurrection. We have but to open our eyes and know Him among us always. "Behold I am with you all days, even to the consummation of the world" (Gospel for Easter Friday), was not just an empty promise, or a reference to an unreal presence.

From the first Easter to the first Pentecost was a formative period in the life of the Church. During this time each year some of the lessons in the breviary are taken from the Acts of the Apostles and from the epistles of Sts. Peter, James and John. Recording the early history of the Church, they make enlightening and inspiring reading at this time for us.

"O almighty and everlasting God, who didst bestow the Paschal sacrament in the covenant of man's reconciliation, grant that we may show forth in our lives what we profess outwardly in our faith. Through Christ our Lord" (Collect for the Mass of Easter Friday).

BUSINESS LEADERS

(Continued from page 1)

of very similar laws in New York, New Jersey, Massachusetts and other states.

Business Leaders

Among those signing the message were Paul G. Hoffman, President, Studebaker Corp.; Eric Johnston, President, Motion Picture Assn.; Henry R. Luce, Time, Inc.; Beardsley Ruml, Chairman of Board, R. H. Macy & Co.; Paul C. Smith, General Manager, San Francisco Chronicle; Herbert Bayard Swope and Oren Root, Jr.

THE CALL TO ACTION

By STANLEY VISHNEWSKI

YOU MAY THINK IT rather strange to write about discouragement and failure in this series of articles on Catholic Action which is aimed primarily at getting you, the reader, to play a more active role in the Lay Apostolate. One would think that it would be more feasible to write nothing but high sounding, optimistic phrases as to the nobility and the successful accomplishments of Catholic Action, and that the writer should sedulously avoid the use of terms such as failure and discouragement. That is true; there is no room for pessimism or discouragement in the life of a Lay Apostle, but failure is something different.

Let us get these fundamental differences clear at the outset, so as to avoid the confusions and bitter feelings which arise as a result of misunderstanding the nature of the work of Catholic Action and the specific contribution that we have been called upon to make. It is my intention in this series of articles to spare others the tragic mistakes that can be made by not having a clear and true picture of the work that one has to do.

Discouragement for the Lay Apostle usually comes about when he fails to see the importance of the work that he is doing. When he does not see the complete picture of the Church in Action, but has become over preoccupied with his own particular phase of work. After the first flush of enthusiasm has faded and the Lay Apostle discovers that he has not converted the world there is a tendency toward discouragement. He has the feeling that the work he is doing is of no great importance and that he would be much happier if he gave up all this notion of Catholic Action.

Early Enthusiasm

Let us take the hypothetical case of a young Catholic who for one reason or another decides to take a more militant part in the Apostolate. In the joy of his conversion he plunges into the first good work that comes his way. He throws himself heart and soul into the cause; there is no sacrifice too great or obstacle too large for him. He soon acquires the feeling that the fate of the Church depends upon the work that he is doing and he is anxious and eager to have others feel the same zeal and enthusiasm that has inflamed him.

The day soon arrives when the Lay Apostle discovers that despite his frenzied activities the world of his own immediate environment has not changed. He discovers that he has made little or no impression upon his friends and associates, but that instead they look upon him as queer and crazy.

Disillusionment

Hurt and baffled by their indifference and lack of interest he soon becomes disillusioned. He no longer finds the joy and satisfaction that should come as a direct result of working in the Apostolate. He begins to look with a critical eye upon those that he had looked up to as ideals and soon

discovers that even leaders of great movements are human. (Up to this point he has looked upon them as saints and people without faults—he has denied them the right to be human.) Small faults that he overlooks in other people become, in his eyes, sins of major importance if committed by his leaders.

Finally, the Lay Apostle becomes disillusioned with himself. Upon self-examination of conscience he discovers that instead of advancing in the spiritual life he has slipped back. To his dismay, often erroneously, he believes that he had more zeal and love for Christ in the beginning of his apostolate than he now has after years of struggle.

When the Lay Apostolate reaches this state it is wise for him to leave whatever work he has been doing and to go away and make a retreat. He should carefully examine the motives which have been underlying his activity. He should ask himself if his work was inspired by a love for Christ or by a love for the work itself. (I have known Lay Apostles to say that they received such joy and satisfaction from their Apostolate that even if there was no God they would still continue doing the work they were doing.)

We must realize that discouragement will come because we are human, but at the same time we must understand that discouragement is a serious trial which if not checked will often cause us to abandon our good work and to cause us to lose out in the spiritual life.

We must never become discouraged if the work seems to fail and if all our friends turn against us. We will not become discouraged if we realize that the work we are doing is being done for the love of Christ and that it makes no difference to Him if we fail or succeed, in a human fashion, as long as our intentions are pure.

Antidote to Discouragement

The antidote to discouragement is to understand that it is not the work that we are doing that counts but the motive with which we are doing it. It is not the multiplication of activities that pleases God, but the intensity of love with which we do it. And if our primary motive is not to please God then all our work and activities will be of no avail.

(To be continued)

To Enter Capuchin Order

William Lee Edmond, of Pittsburgh, Pa., first Negro to graduate from St. Fidelis Seminary, Herman, Pa., was commended recently by Very Rev. Victor Green, O.F.M., Cap., rector of the seminary which Mr. Edmond entered with a special class of war veterans.

He will spend a year in Sts Peter and Paul Monastery (Md.), study philosophy at the Capuchin Seminary, Victoria, Kans., and complete his studies for the priesthood at the Capuchin College of Catholic University, Washington, D. C.

LEARN AND LIVE THE PRINCIPLES OF INTER-RACIAL JUSTICE AT ST. JOSEPH SCHOOL OF INTER-RACIAL LIVING, OUTSIDE MARATHON CITY, WISCONSIN. ONE-WEEK SESSIONS WILL BE HELD DURING JULY AND AUGUST.

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Resurrection of Justice

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trends current in the past ten years has been the amount of honest and objective research made by scholars on race relations. Sociological works on the Negro and his identity in the human race have been pouring off the press at a rate to become an accepted part of our social studies. Enlightenment has replaced fanatic emotionalism and the crude myths of our sinful heritage. Innumerable interracial groups have formed to pro-

mote interracial understanding and cooperation.

In schools and churches throughout the North and South programs for interracial activity and promotion have been initiated. Available to all of these groups eager for the fullness of social justice are books of history, anthropology, surveys, pamphlets, reports. Like a great leavening has come this thorough and honest investigation into our American Dilemma. This must be rated as one of the greatest events in the progress of the American Negro.

The last war broke down to an astonishing degree many conventional forms of race relations. The war also brought the nation to an alert awareness of the grave contradiction in our culture. Our American symbol of Freedom For All was a lie which the enemy could make capital of. We realized also that we could no longer rely on the factor of Time alone to solve our moral sickness. We sensed suddenly and acutely our grave immaturity as a functioning Democracy. We had an imperative need for manpower in defense industries and in the armed forces that brought about an adjustment in employment and integration of the Negro into many new fields of contact. And, although the army still maintains a segregated policy, there is no longer the laissez-faire attitude toward it.

The important impetus given by the war was that of a new mentality developed in the Negro. The extent of this new mentality can be gauged by the intensified demand for better housing, better schools, better health programs. The refusal to accept segregation without complaint. The Negro has begun to make demands not for concessions, but for equality.

In almost every phase of our national life we find the fight going forward today in a clear and uncompromising program for racial equality. The press has taken some important steps. It is no longer ethical in many newspapers to identify a culprit in the news by his race. This is very important since the reporting of crime is not off-set by favorable news about the Negro. More space is being given by the press to the cause of interracial justice. Advertisers have begun to use slogans for better race amity. The radio has given its voice for the promotion of racial justice.

The NAACP, the Urban League, various clubs and group organizations have entered the fight with a thorough interest and awareness of our problems. These groups have brought forth speakers and leaders who are the watchdogs on the scene. No misruling of our courts now goes unchallenged. We have seen the FEPC become law in several states. And now we have before us the Civil Rights Bill as a positive means to remove the blot from our national honor.

What we have seen is the dynamite set under the thick wall of prejudice. As Christians, it is up to us all to light the fuze with LOVE THY NEIGHBOR and blast the wall to bits.

IT ALL GOES TOGETHER

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the many tributary streams that go to make its whole, the better are the chances of the apostles developing a lifevocation to the Apostolate. Whatever part of the Social Vineyard of the Lord the apostles work in, the WHOLE OF IT MUST BE GIVEN TO THEM. FOR IT ALL GOES TOGETHER:

Any narrowing and exclusive concentration on a given need or problem can only be made AFTER THE WHOLE PICTURE IS CLEAR IN EVERYONE'S MIND.

SECOND ON THE list of means stands PRAYER LIFE. The deepening of it coupled with the knowledge described above brings home to everyone engaged in the work the full realization that IT REALLY ALL GOES TOGETHER and helps them to again give more serious consideration to making the Lay Apostolate a life's work, or at least an extended vocation.

Third on the list of means is the acceptance of married childless couples for the city Apostolate, and couples with children for the rural one. This at the present moment of writing, because of the newness and youth of the Apostolate, is still a warmly debated question. And that is good. For serious constructive debates clarify points well. Yet until the Apostolate is ready and willing to accept such couples the fluidity will be a constant problem, even though lessened by the application of the first two points mentioned.

Married couples are the mainstay of such an organization. They have each other, hence, their vocation to the Apostolate which is checked and double checked, is sure and true. They will not, cannot enter the religious life, nor the priesthood. They are already married. These facts alone spell STABILITY. With their prayer life deepened, their training having provided them with the full and complete picture of the Christian Social LAY APOSTOLATE of the Church, they undoubtedly will form the base, the foundation, as strong and as permanent as is needed and desired.

That canvas—the married couples—on which one can begin to build the embroidery, the whole fabric of a given Apostolate, makes also wonderful material for directorship and leadership. For each will have a broader experience of life, and will be able to deal with ALL THE ECONOMIC AND SPIRITUAL PROBLEMS OF ALL LAY FOLKS—MARRIED OR SINGLE. For their state by itself gives them deeper, wider knowledge and grace, especially for the married folks and their problems. And having been single before marriage—for single folks, too.

It will make also the question of directing men and women simpler. Not to mention the fact that having such couples gives wider scope to the Apostolate itself, and REALLY MAKES IT LAY. Precluding any possibility of its becoming a religious order at any time!

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Please, Pop, save the pants for the Friendship House Clothing Room!

Send FH Your Old Look

By MARY HOUSTON

Not long ago staff workers and friends who were gathered around the dinner table in Madonna Flat nearly dropped the soup plates they were passing when a staff worker, anything but the cloistered type, asked in all simplicity, "What do you mean by the New Look?"

In time a charitable fellow SW proceeded to enlighten our little diamond-in-the-rough about the revolution in women's fashions, and the endeavor of manufacturers in this country to entice people to buy new clothing regardless of whether their old clothes are worn out or not, just to have that certain something called the New Look. Another staff worker broke into the discussion that followed about the curse of modern advertising, and then sighed, "Wouldn't it be wonderful if people who have the New Look would send Friendship House Clothing Room their Old Look!"

Anyway, friends, we're

popping this idea into the FH News to tell you how much we depend on you to keep the clothing coming to us, and to beg you to tell your friends about the great need. We have so many Brothers Christopher who don't care what kind of Look they have just so they have clothes.

We just never have enough men's clothing to go around. If only the New Look for men didn't seem to be so limited to neckties. Then maybe we'd receive more clothing for men. Too, the school attendance officer in the neighborhood has been sending quite a few mothers to us for children's clothing. It takes quite a lot of money these days for parents to feed their children, let alone find extra dollars for jackets and shoes.

So, dear friends, please keep our clothing room supplied for us. We're completely dependent on YOU to clothe your brother in Christ. Friendship House Staff Workers and Volunteers are only His instruments.

We Must Succeed

(Continued from page 1)

has failed so noticeably in this respect cannot be waved off with a brief statement of causes. We cannot say to you or to ourselves, "The B.C.S.I.C. has been a 'flop' because we have lost our moderator (whom we haven't even seriously tried to replace) or because we are all so busy we just don't have time for it." Young Baltimoreans seem to have enough time to buy pretty clothes and to see all the latest movies, and attend socials. Why then must we admit to failure when all signs—not the last of which is our youthfulness—seem to point to the path of success?

Why? There are many answers. The primary one though is within the four walls of the so-called Catholic home and school, where the child is taught to love God, and out of sheer negligence permitted, and sometimes even

encouraged to disregard his neighbor.

It is in these surroundings of self-righteous complacency and indifference toward the oppressed and lowly that our interracial movement first gasps for breath, is stifled by tranquillity and dies. For it is not hate that most young Catholics are guilty of. I have talked to too many of them not to realize this. It is not hate. It is disinterest. It is not distrust, but an unfounded and vague dislike. Not avid convictions to the contrary, but a petty, self-centered neutrality which strangles the possibility of a strong crusade, and wilts the once fiery determination of the crusader.

You can live so long among people who refuse to argue. And after that you give up. Obviously no one realized or felt the true evil of complacency more completely than He did who once said, "If thou

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THE SCORE BOARD

THE U. S. SUPREME COURT held recently that a member of a minority group is denied equal protection of the laws where other members of his group are regularly given no chance to sit on juries. Justice Black in writing the Court's opinion stated that "verdicts returned against them (members of groups excluded from juries) by juries so selected cannot stand."

DECLARING THAT "riding the roads at night looking for trouble has a lot to do with stirring up racial strife," Judge Henry A. Grade of Greenville, N. C., sentenced three white men convicted of assaulting Will Buck, an aged Negro, with a deadly weapon with intent to kill. According to testimony, the three defendants accosted Buck on a road and, unprovoked, struck and beat him, leaving him prostrate beside the road.

THE FIRST NEGRO supervisor of nurses in Detroit was appointed at Receiving Hospital when Mrs. Vera Bell began her duties recently.

THE TENNESSEE State Textbook Authority adopted two histories written by a Negro to be used in the schools. The texts are, *The Negro Too in American History* and *An Elementary History of America, Including the Contribution of the Negro Race*.

THE MASSACHUSETTS SENATE bill prohibiting discrimination against a person in housing projects because of race, creed, color or religion is before Governor Bradford for his approval.

IN MARYLAND The State Commission to Study Negro Problems recommended to Governor Lane that the Commonwealth's Jim Crow laws be repealed.

THE UNIVERSITY OF ARKANSAS recently opened its graduate schools to qualified Negro students and enrolled one in its School of Law.

BOSTON SCHOOL COMMITTEE unanimously approved a motion barring DAR's from conducting contests or programs in Boston public schools.

The Committee contends that the DAR "violated nearly every aspect of Pres Truman's anti-racial program."

SACHS, N. Y. DEPARTMENT store recently carried a full page ad picturing a Catholic, an immigrant's son, a Negro, a Jew, a Protestant and a Mayflower descendant. "BUT WHO CARES?" the ad asked, then followed with a condemnation of prejudice and a plea for unity and brotherhood.

GOVERNOR DEWEY (N. Y.) has approved a bill outlawing racial and religious discrimination in admission to colleges in New York state.

PASCHAL

(Continued from page 1)

which Christ secured for us by His sacrifice. United with us as our Head, He has offered Himself in His passion and death; the offering has been blessed and glorified by the Father in the Resurrection; and it is accepted and taken to Himself in the Ascension. Death no more hath dominion over the Risen Lord, for He has overcome death. But, says St. Gregory, Easter is "His feast and ours." Death no more has dominion over us, who are living with the new life. Physical death is as nothing compared to the death Christ has overcome, and we with Him. True, we may give ourselves to that death by a return to sin, which is essentially hatred and malice and the negation of love and life. But a return to Christ will give us the new life again through the sacraments, its channel, and we can remain free of that death forever if we will.

A Living Union With Christ
But if we are living with the

Church, if we have prepared for the feast of new life by increasing it in our souls—if, in other words, we have a living union with Christ through the celebration of the liturgical year, continuing the events of His life into our own as the Mystical Body—then indeed death has no dominion, but rather we are progressing into fuller and fuller life, the ultimate fullness of which will be our coming to glory in heaven, the fullest possible life, the supernatural life fully lived.

Just as at Christmas we celebrated the past—the historical events of our Lord's life on earth; together with the present—the continuation in our own life of the mysteries of Christ's life; and even the future—the second coming of Christ to this earth: so at Easter. And the future we celebrate here is our own entrance into heaven, the Mystical Body coming to share Christ's glory. The Introit for the Mass of Easter

Wednesday points this up: "Come ye blessed of My Father, receive the Kingdom that was prepared for you from the foundation of the world."

Mystically we enter His kingdom now, for the supernatural life is ours and it is essentially the power to live the life of heaven. "The Lord hath brought you into a land flowing with milk and honey, alleluia; that the law of the Lord may be ever in your mouth" (Introit for Easter Monday). "In the day of your solemnity, saith the Lord, I will bring you into a land that floweth with milk and honey, alleluia" (Offertory for Easter Thursday).

In its notes for Paschaltide the Missal tells us: "Let us joyfully keep this day [Easter, and in fact, all of Paschaltide] on which our Lord has restored life to us in His own rising from the dead, and affirm with the Church that 'Christ is risen indeed,' and like Him, make our Easter a passing to an entirely new way of life." St. Paul's admonition: "If you be risen with Christ seek the things that are above, where Christ is sitting at the right hand of God, alleluia; taste the things that are above, alleluia" (Communion for Easter Wednesday and elsewhere) occurs over and over again in the liturgy of this season as a constant reminder of where our true life is.

"Behold I Am With You"

"I arose and am still with thee, alleluia," begins the Introit for Easter Sunday, the very beginning of the Paschaltide liturgy. He is indeed in our midst, as He was with the Apostles and disciples after His Resurrection. We have but to open our eyes and know Him among us always. "Behold I am with you all days, even to the consummation of the world" (Gospel for Easter Friday), was not just an empty promise, or a reference to an unreal presence.

From the first Easter to the first Pentecost was a formative period in the life of the Church. During this time each year some of the lessons in the breviary are taken from the Acts of the Apostles and from the epistles of Sts. Peter, James and John. Recording the early history of the Church, they make enlightening and inspiring reading at this time for us.

"O almighty and everlasting God, who didst bestow the Paschal sacrament in the covenant of man's reconciliation, grant that we may show forth in our lives what we profess outwardly in our faith. Through Christ our Lord" (Collect for the Mass of Easter Friday).

BUSINESS LEADERS

(Continued from page 1)

of very similar laws in New York, New Jersey, Massachusetts and other states.

Business Leaders

Among those signing the message were Paul G. Hoffman, President, Studebaker Corp.; Eric Johnston, President, Motion Picture Assn.; Henry R. Luce, Time, Inc.; Beardsley Ruml, Chairman of Board, R. H. Macy & Co.; Paul C. Smith, General Manager, San Francisco Chronicle; Herbert Bayard Swope and Oren Root, Jr.

THE CALL TO ACTION

By STANLEY VISHNEWSKI

YOU MAY THINK IT rather strange to write about discouragement and failure in this series of articles on Catholic Action which is aimed primarily at getting you, the reader, to play a more active role in the Lay Apostolate. One would think that it would be more feasible to write nothing but high sounding, optimistic phrases as to the nobility and the successful accomplishments of Catholic Action, and that the writer should sedulously avoid the use of terms such as failure and discouragement. That is true; there is no room for pessimism or discouragement in the life of a Lay Apostle, but failure is something different.

Let us get these fundamental differences clear at the outset, so as to avoid the confusions and bitter feelings which arise as a result of misunderstanding the nature of the work of Catholic Action and the specific contribution that we have been called upon to make. It is my intention in this series of articles to spare others the tragic mistakes that can be made by not having a clear and true picture of the work that one has to do.

Discouragement for the Lay Apostle usually comes about when he fails to see the importance of the work that he is doing. When he does not see the complete picture of the Church in Action, but has become over preoccupied with his own particular phase of work. After the first flush of enthusiasm has faded and the Lay Apostle discovers that he has not converted the world there is a tendency toward discouragement. He has the feeling that the work he is doing is of no great importance and that he would be much happier if he gave up all this notion of Catholic Action.

Early Enthusiasm

Let us take the hypothetical case of a young Catholic who for one reason or another decides to take a more militant part in the Apostolate. In the joy of his conversion he plunges into the first good work that comes his way. He throws himself heart and soul into the cause; there is no sacrifice too great or obstacle too large for him. He soon acquires the feeling that the fate of the Church depends upon the work that he is doing and he is anxious and eager to have others feel the same zeal and enthusiasm that has inflamed him.

The day soon arrives when the Lay Apostle discovers that despite his frenzied activities the world of his own immediate environment has not changed. He discovers that he has made little or no impression upon his friends and associates, but that instead they look upon him as queer and crazy.

Disillusionment

Hurt and baffled by their indifference and lack of interest he soon becomes disillusioned. He no longer finds the joy and satisfaction that should come as a direct result of working in the Apostolate. He begins to look with a critical eye upon those that he had looked up to as ideals and soon

discovers that even leaders of great movements are human. (Up to this point he has looked upon them as saints and people without faults—he has denied them the right to be human.) Small faults that he overlooks in other people become, in his eyes, sins of major importance if committed by his leaders.

Finally, the Lay Apostle becomes disillusioned with himself. Upon self-examination of conscience he discovers that instead of advancing in the spiritual life he has slipped back. To his dismay, often erroneously, he believes that he had more zeal and love for Christ in the beginning of his apostolate than he now has after years of struggle.

When the Lay Apostolate reaches this state it is wise for him to leave whatever work he has been doing and to go away and make a retreat. He should carefully examine the motives which have been underlying his activity. He should ask himself if his work was inspired by a love for Christ or by a love for the work itself. (I have known Lay Apostles to say that they received such joy and satisfaction from their Apostolate that even if there was no God they would still continue doing the work they were doing.)

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Continental Features



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Positive Action Among Student Groups

GEORGIA—Some 200 college students and faculty members from Atlanta colleges (including 85 white students from Emory University and Agnes Scott College) held a two-day All-Atlanta Student-Faculty Conference on Civil Rights.

WISCONSIN—Marquette University's Interracial Club members, plus eight other students, spent February 2 at Chicago's Friendship House. Helped with cleaning, painting, indexing of books. Day's program included discussion with staff members, then meditation on the Mass for that day.

CALIFORNIA—Charles Jones, freshman at Loyola University, of Los Angeles, is the first Negro to be admitted into California's Knights of Columbus.

More than 200 students at Berkeley's University of California picketed a near-campus store and forced its owner to end discrimination against Negro customers.

MARYLAND—Students of St. John's College passed a resolution stating, "The Student policy hereby resolves that it would welcome the admission of students of any race or color to St. John's College." This seems to have come as a surprise to the college president, who did "not care to speculate on the future."

NEW YORK—The Quadrangle, student publication at Manhattan College, applauded editorially the action of the college authorities in refusing to participate in a basketball tournament from which Negro players were barred.

The editorial asserts in part, "... We are proud of our college and we are sure that we always will be. If this attitude were taken by all organizations faced with the same situation, much bigotry and narrow mindedness would have been abolished; this situation would never have arisen.

"Discrimination is an ugly word; Manhattan has no place for it. Nor is there room for it anywhere else on the face of an earth on which God created all men equal."

NEW JERSEY—Realizing that the adults had done nothing about racial and religious prejudice and discrimination in Somerset County, the young people decided to act. They planned a forum on "Prejudice in Our Town," and more than 346 signed up for the "Somerset County Plan," which is a dynamic, intelligent program for eliminating prejudice.

ST. BENEDICT

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handed regardless if there was enough left for the community to eat, but God's Providence did not let anyone suffer, for Benedict easily multiplied food. Benedict would not allow anyone to throw away scraps of food but insisted they be saved for the poor. Once the brothers in cleaning dishes were throwing the food in the pail, so he grabbed the brush with which they were cleaning the dishes and squeezed blood from it saying, "This food is the blood of those who have given it to us for the love of God." The brothers fell on their knees, begged forgiveness and never forget again!

St. Thomas Aquinas said he learned more by prayer than by study while this is the only way Benedict learned anything! Learned priests, theologians, the Archbishop of Palermo, as well as civil rulers came to him for advice and left amazed at his wisdom.

Today with almost everyone able to read and write has holiness increased? Maybe if Negroes knew of St. Benedict, their successful brother who has arrived in Heaven, they would have an inspiring model to help them become saints. Benedict prayed for the slaves who were coming to America and I am sure is praying for their descendants. It is a terrible pity he is not known and loved.

At 63 Benedict died on April 4th, 1589, saying "Into Thy Hands, O Lord, I commend my spirit." May devotion to him grow in these sad days of racial, national and similar unworthy prejudices, leading all mankind to that true brotherhood on earth which should be the model and foretaste of the eternal brotherhood of heaven.

We Must Succeed

(Continued from page 7)

art neither hot nor cold, I will vomit thee out of my mouth." It is this selfish disinterest then, which has been, and remains, one of the greatest hardships which face the Student Interracial Group in Baltimore.

Another reason why the B.C.S.I.C. specifically has failed to operate successfully is that it does not have a definite program to follow. Whether this is caused by indolence or ignorance (and I have good reason to blame it on ignorance) we do not know. Nevertheless, the fact remains that the lack of a concrete practical scheme on which to determine our course of action has left us continually bewildered and confused. Not sure of what has been done in the past, not knowing what to do in the future. And consequently, not even caring.

Such inefficiency is bound to lead to inaction, erroneous attitudes, and a conglomeration of ideas. Where instead there should be complete clarity of purpose and active co-operation in carrying that purpose out. The ultimate result is, of course, that meetings end with private socials for Negroes and whites—and no accomplishment.

Still a third reason may be attributed to several less significant, yet very important causes. One is the neglect of parliamentary procedure which we considered superfluous and artificial when we had it, and absolutely necessary to the efficiency and decisiveness of the meetings now that we have given it up.

So now, we of the B.C.S.I.C. must turn to our remedies. We are trying to restore parliamentary procedure. We are seeking a moderator and good Catholic speakers who will fill us once again with the vigor, fire and unity of purpose that was formerly ours. And we are intent on carrying our fire and vigor to the complacent Baltimore Catholic.

We of the B.C.S.I.C. are renewing our intention to come to our meetings, not for the sheer entertainment we get out of them, but to help lighten the burden of those whose load is too heavy for them to carry alone.

We will go forward now with a little less of our youthful exuberance perhaps, but surely with a greater amount of inner courage and experience and wisdom.

If we have failed before, we cannot fail again. For the army of the interracial movement, headed by Christ, Himself, is marching forward and is beckoning us to follow. We must succeed!

As Long as 'They' Don't Know

CAN'T REMEMBER just how or when I first heard of Friendship House. I think it was through one of Ann's lectures here at Marquette. I can't even remember just why I became interested. I didn't know what being segregated included then. I hadn't even heard of restrictive covenants. I was just one of the many "Christians" who felt a pang of indignation when I heard that a human being had been lynched in the South because his skin happened to be darker than his murderers'. But that was in the South, and I'm from the North.

It was a remote problem—nothing for me to be concerned about. After all, I wasn't prejudiced. But I didn't know why I should or shouldn't be. I had never come in contact with Negroes. I was one of the great mass of "luke-warmers"—the ignorant but happy "live and let live" set who prides itself on being liberal because it's so nice to be considered broadminded.

Then one day while in Chicago I stopped in at Friendship House; mostly out of curiosity, I guess. That day I met Lorraine, Teevy, Geni and Ken, and discovered that people were giving their lives to break down racial prejudice. They were real fine people, I decided. Maybe I'd like to get to know them better and find out what made them live in a slum district on donated clothes and food. I did. I found out a lot of things.

First of all, I learned that according to the doctrine of the Mystical Body we're all equal before God, and that segregation is a sin... that the problem isn't remote, and restricted to the South, and one can't remain passive about it and still be a Christian!

I found most of this out last summer when I went back as a volunteer worker at the Chicago Friendship House, where I lived with colored people and got to know them. Segregation, I discovered, is more than a term used to denote a minority group ousted from a majority. It means a suppression of abilities and talents. It means congested living, disease and delinquency. It results in slanderous names like "shiftless" being applied universally to Negroes who are forced to live under such conditions.

I also learned that the Negroes aren't happy to live in their filthy tenements. That the good old, laughing, knee-socking end-man is a carry-over from the Minstrels. That they don't take snubs from whites as a matter of course.

When they're refused service in restaurants or sectioned off in churches, they're hurt anew every time. I had heard of this sort of thing but it never struck home until a friend of mine told me that she had been told to move where she belonged... it dawned on me... oh, the simplicity of it, once I saw it!... that the answer to how the Negro feels about these things is: How would I feel about it?

The children, too, have to suffer, I found. This is probably the most heartless fact of the whole business of intolerance. Sweet little kids like Lonnie, who wants nothing more than to be a cowboy like any other little boy of six; or Richard, one of the best cub scouts in Ken's troop. Or James Oliver and the rest of the little boys who waited all year long to go to camp, and then learned that all they could do this summer was to play under a hose. The white residents of the district wouldn't permit them to swim in the lake... and even objected when we went on field trips to the parks nearby Friendship House.

Yes, one finds many answers at Friendship House. Answers even to the old standards like, "Give a Negro a thousand dollars and the first thing he'll buy is a car." Maybe that is a toughy for the silent observer. Maybe he doesn't realize that it isn't just everything a Negro can spend his money on.

I made another discovery at Friendship House. I learned what it means to be normal. This little group of staff workers were normal. They weren't the frizzy-haired non-conformists, unpredictable "bohemians" I had heard. If they refused to conform, it was only against an upside-down set of values. As for being unpredictable, their standards are the immutable principles of Christ. It's only when placed against the great stream of social conventions of the majority that they appear abnormal. But then, of course, we all know that right is right, even if nobody else does it... and truth, truth.

Then again, you can't blame the majority. They don't know. Maybe even when they sign restrictive covenants, they don't know. Maybe that's why Friendship House is needed so urgently. Needed, as the sign in the old Friendship House window used to say, "As long as any Negro has to live in a slum"... as long as they don't know. But I'm glad about that lecture of Ann's. I'm glad I got curious that day in Chicago. I'm glad I went back last summer.

—Tony Hendricks,
Marquette University.

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